A MIRROUR OF TRUTH.

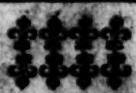
OF THE

HIGHEST CONCERN

To all sorts of People, Noble and Ignoble, Rich or Poor, Soveraigne or Subject.

1. *Rom.* 14.

To the Greeks and to the Barbarians, to the wise and unwise I am a Debtor.



Printed in the Year

OF

THE

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A MIRROUR OF TRUTH.

The Preface.

IT is for the Lovers of Peace, and naked Truth, for whom I write this in a few but ſubſtantial words, declaring the grounds thereof, and no more, without the leaſt diſpute or Conteſt with any.

The Truth.

KNOW therefore *that as all things are Vanity of Vanities, but only to Love and ſerve God*: So all Knowledge which is not to that End is blind ignorance; And all otherwiſe ſeeming Truth plain deceit and fallhood. For there is no Truth but that which leads *to God, Truth it ſelf* the Beginning and End, Alpha and Omega: not any Errour or fallhood, but what ſeduces from Him. *Truth indeed is the chief of all, moſt to be loved and ſought after.* Eccl. 1. 2. Eſd. 3. 4.

All the Earth calleth for Truth and Heaven blesseth it, thus *Esdras*. And let it be seriously sought after and firmly embraced above all in this foundation and ground-work of all true Vertue and Perfection, *Divine Faith, without which it is impossible to please God.*

Heb. 11. 1. Now *Faith is the ground of things to be hoped for, and the evidence of things which are not seen.* This is St. *Paul's* definition of *Faith*, and most true it is. Observe then, that since Faith, a supernatural gift *of God*, is the Evidence of those things that by no sence or understanding can be perceived, but only through this free and gracious gift of *God*, why do we so much busy our Understandings to conceive the Articles of our *Faith*, and believe in a manner Nothing but what we would pretend clearely to know and understand? All which is incompatible with *Faith* which must have no other Operation of the Understanding, but simple subjection and obedience to that *Divine Light*. And for this reason He teacheth us *to bring into Captivity all Understanding in Obedience to Christ.* 2 Cor. 10. 5. As if he should say, Good People in vain it is for you to trouble your heads: discussion, and search in these matters will not

If this point be rightly understood & well observed the great stumbling-block to Errors & Heresies is taken away.

not quiet or ſatisfy you, you muſt ſimply believe, *becauſe God revealeth and the Church propoſeth.* *The true Rule of Faith.*

That which *Faith* tells you is above your capacity. You may as well put the whole Ocean into a ſmall Pitt, as the leaſt of theſe high myſteries into your Underſtanding, you may as well underſtand the nature of *God* Himſelf as the leaſt of them. They are all alike, little and great, high and low as delivered by *Faith.*

We may not therefore ſearch them, *For who is a ſearcher of Majeſty ſhall be oppreſſed by Glory. And the Beaſt that toucheth the Mountain ſhall be ſtoned.* Theſe be Edge-tool's, there is no jeaſting with them. Humane reaſon cannot reach thus high. We muſt ſimply ſubmit to *the Divine Revelation and the Churches Propoſition.* *Pro. 25. 27* *Exod. 19. 12*

All the Diſputation in the world is to no purpoſe in theſe matters. We muſt not contend in words, for it availeth nothing but to the ſubverſion of the Hearers.

It is not Man's Wiſdom can teach us theſe things, but the plain evidence of the *Spirit* of *Truth.* And for this cauſe St. *Paul* gave this Admoniſh-

ment to *Timothy*, saying, *O Timothy! keep*
1 Tim. 6. 19 *that which is committed unto thee, and*
avoid profane and vain babling, and op-
position of science (falsly so called) which
while some professe they have Erred concer-
ning Faith. A Sentence worthy to be written in every Man's heart with indelible Characters for his direction to attain and gain the true *Faith*, which must be committed by the Church to Him, and he must take heed of loosing it again through vain Science (falsly so called) by the curious itching of which we come to breake out in *Faith*, and loose our integrity.

How come we then to hear these vain babblings and oppositions of Science falsly so called, from many who Esteem themselves right believers, yea Masters in *Israel*, vaunting of their *light* from *God* to know and discern all *truth* and to dive into the highest Mysteries of *Faith*; yea assume unto themselves a Prerogative Royal (proper to *Christ* only and his Substitutes and Commissioners endued with his Holy Spirit) to define what is *Faith*, and what is not. O Petty Undertakers! who receive no Rule of *Faith* but their own fancies which they would have all to follow. Saying this is no Article of

Faith

Faith. How can we believe a peece of bread or white wafor to be turned into the Body of *Chriſt*? I ſee not to what End there ſhould be a continual ſacrifice, ſince *Chriſt* hath been offered once for all? How! doth it not derogate from the honour of *God* to pray to the Saints? what power & vertue can there be in their Reliques? what vain ſuperſtition is it to uſe the ſigne of the Croſs? holy water, Beads &c? How can Man forgive ſins? How ridiculous is it to think there is a third place, or Purgatory? with infinite other ſuch like Infidel queſtions, if they knew what they aſked.

For by theſe and the like queſtions they ſeem to ſhew they believe no more then they ſee reaſon for, according to their own conceits. And ſo in *Truth* and very deed they have no *Divine Faith* at all, which is above humane reaſon and underſtanding, and not by it to be judged. Yea theſe prophane voices ſound ſo high, that they themſelves will rule and be Judges of that which they conſtitute the rule of *Faith*, I meane, the holy Scriptures, admitting and refuſing what they pleaſe, as *the Machabees*, *the book of wiſdom*, *the Epiſtle of St. James*, with much more. And why? becauſe they like them not and

As God himself is inscrutable to our understandings so is his holywrit. Lib. 32. contra Faustum. c. 19.

As God himself is the Authour of Holy Scripture so must he be the sole Interpreter by His Holy and infallible Church.

Observe this Truth vvell.

He must come to true Wisdom by Misterious Ignorance, and to be in created Light by Blindness.

so judge them not to be Scripture. And the like is not onely of the *word of God it self*, but also of the true sence and meaning of it, of which they will have no other Judge but their own sense and meaning; so that we may say unto them what St. *Augustine* said to *Faustus*, one of their own Crew, *You seem to do that* (saith he) *which taketh away all Authority of Holy Scripture, making every ones Mind the Interpreter of it; what in every place he please to make the sense & meaning of it. That is not to be subject to the Scriptures in believing, but to make the Scripture subject to Him. Not liking any thing because it is right, written by Supream Authority, but therefore it seems to be right written because it likes Him.* Thus this Holy sublime wit shews the *Truth* indeed.

If we interpret Scripture according to our own humane sense and understanding and accordingly believe it, we thereby make our beleife humane conceit and not *divine Faith*, which must have nothing in it, but the pure Revelation of *God* and Proposition of the *Church* guided infallibly by his *holy Spirrit*.

To speake *Truth* I know nothing by which People are more deceived then in taking that to be *Faith* which is merely humane

humane Conceipt and the Invention of Man, having nothing Divine but only a gloſs and colour of Holy Scripture, which truly examined proves but Droſs and Counterfeit as by what hath been ſaid doth manifeſtly appeare to all that are not willfully blind.

Hereupon St. *Auguſtine* ſaith of ſuch as Obſtinately and perverſly obtrude and thruſt their underſtandings into theſe divine Myſteries (to which they cannot by ſuch means reach) That inſtead of the right Worſhip of *God* and *Truth*, they worſhip their own Vnderſtanding and adore their own Errours. Theſe are his very words, *Homini extra Eccleſiam Religio ſua eſt cultus phantaſmatum ſuorum, et error ſuus Deus ſuus. A Man's Religion who is out of the Church is the worſhip of his own Phanſies, and his Errour is his God.* I wiſh with all my ſoul All men would conſider and ponder well with true Indifferency and earneſt deſire to know the *Truth*; this ſolid *Truth* of St. *Auguſtine*. That thoſe who are in the Church guided by the infallible Spirit of *God* may continue ſubject to it *in true humility* without any pride of their own underſtanding: And thoſe who are not may unbeguile themſelves and acknowledge their errour ſubmitting

A golden ſentence worthy to be written in every Man's Heart. And beſides that it is Auguſtines it is moſt venerable for the certain Truth of it.

ſubmitting to *her* and truly captivating heir underſtandings in Obedience to *Faith* propoſed by, *her* by whoſe mouth we muſt heare it, not otherwiſe to be learned: and unleſs we do this by hearing and believing the *Church*, the Evangeliſt paſſeth this cleare and definitive ſentence upon us that we ſhould be *eſteemed as Heathens and Publicans.*

Neither can we ever hope to have *God* for our Father unleſs we take the Church for our Mother.

Much may be ſaid in this matter, And the holy Writers, Fathers, and Saints of *God* out of their great Zeal to this Fundamental *Truth* have written abundantly thereof to ground all upon this firm *Rock* which ſhall never fail. Much I ſay may be ſaid to prevent Errors and declare the *truth of our Faith*, but this little onely which I have gathered out of them may ſuffice and will firmly eſtabliſh us, if ſincerely practiſed. That is once againe in a word to ſuppreſs the curious itching of our underſtanding from medling with theſe Myſteries of *Faith* with which it hath nothing to do by way of ſearching, but muſt ſimply believe *it's divine light from the Churches propoſing through God's Revelation.*

The

The understanding therefore having nothing to do with *Faith* but only simply to receive it, and propose it to the will to practice upon it : It cannot err about it; and so as to all Errors in matter of *Faith* the understanding by this means is debarred and the proud comb of it cut; and these Errors can creep in no other way, *God* keep them alwaies out, and us in the *Truth* and *true Faith.* The Mysteries whereof becaus we cannot discern them in themselves, we must simply believe them as revealed by God and proposed by the *Church* without further discussion.

That we may not mistake the true *Church of God* : There are certain infallible Marks, Signs, Notes or Proprieties which be inseparable from *It*, and agree with None but it, as natural light may evidently discern, if considered and duly weighed even by the simplest Man living, and supernatural light confirms them: so that there can be no mistake of the true Church and consequently of the *true Faith*; if we observe these visible Notes and Marks. For none, either remayns Infidel or becoms Heretick, but who either does not or will not observe them. They are such as St. *Augustine* made choice of to direct himself. Heare what

what he saith and follow his example. *These worthily* (saith he) *keep me in the lap of the Church.* THE CONSENT OF NATIONS. AUTHORITY BY MIRACLES BEGUN, NOURISHED BY HOPE, BY CHARITY INCREASED, BY ANTIQUITY MADE FIRM AND SURE. THERE KEEPS ME THE SUCCESSION OF PRIESTS FROM THE VERY SEE OF PETER THE APOSTLE (*to whom our Lord after his Resurrection committed the feeding of his Sheep*) EVEN TO THIS BISHOP THAT NOW IS. *There* KEEPS ME FINALLY THE VERY NAME OF CATHOLICK, *which not without cause amongst so many Heresies, the true Church alone hath obtained.* You perceive St. *Augustine* stuck fast to the *Churches Faith* after his being an Heretick, and all his bickering with Errors through the Motive of these infallible Marks which are proper to *it* alone: and relied not on his own Judgment or wit (as great and as strong as it was the like to which perchance was never or ever will be) which he found to be too shallow to dive into these high *Mysteries of Faith.*

INITY

HOLY-ES.

UCCES-ION

ATHO-ICK.

If any one think his wit deeper and sounder then this great Saint's was: And that these reasons were not sufficient Motives

tives, I will not conteſt with his over-weened conceipt of himſelf, but let him runn headlong whither the ſpirit, or rather ſprite of pride will drive him.

I know as the Apoſtle tells me, Every Man hath not *Faith, and that there muſt be Hereſies.* But woe to them that are infected with them. *They are blind and obſtinate and Condemned by their own Judgments.* There is no End of diſputing with them, and ſo I leave them and come to propoſe thoſe Marks which may ſerve any well minded Man to finde out the true *Church, Mother of all true Faith and Religion.*

Theſe are the Marks or Signes of the true Church of Chriſt.

THe Church of Chriſt muſt be One. ONE That the true Church of Chriſt and the Religion profeſſed by *it*, be but *One* is moſt neceſſary, for ſince the Divine Providence governs the *Church*, we muſt needs grant that the Government thereof is the beſt of all being the chiefe of all, as ordered by him by whom Kings raign and govern. And the beſt Government of a Multitude is Monarchical. That is when

when One Head and Chief governs the whole multitude. This is manifest by the End and Scope of Government, being the Peace & *Union* of the Subjects, which is most excellently enjoyed when *One* governs the whole *Church*; for by that means all Occasion of Schisme is taken away.

That the Church is. Moreover the true Militant Church (which *is a Company of Faithful Believers under One chief Pastour*) is so much the Perfecter by how much more like it is to the Triumphant, and the Triumphant hath but One governor, the Lord God himself. So the Militant *Church* hath but one head and Chief, God's Vicegerent and Deputy.

Oset. 2. In the Old Law there was but one High Bishop. *Cangregabuntur Filii Judæ & filii Israel pariter & ponent sibimet Caput unum. The Children of Judah, and the Children of Israel likewise shall be gathered together and they shall Place one head over them.* Even so in the New Law there must be but one Head and Chief, *& fiet*

Joh. 10. *unum Ovile & Unus Pastor. And there shall be made one Sheepfold and One Pastor.*

Neither can this be understood of Christ and this time only. For *Christ* after his Ascension into Heaven would not leave the

he Church without *a Guide, Paſtor and Head*; His Flock without a Shepheard; And therefore naming *Peter* his *Vicar*, particularly charged him to *Feed his Flock*, and would have him to *Confirm* his Brethren as Head: Which Chriſt very plainly expreſſed ſaying, *Tu es Petrus & ſuper hanc Petram ædificabo Eccleſiam meam, & portæ inferi non prevalebunt adverſus eam. Thou art Peter and upon this Rock will I build my Church, and the Gates of Hell ſhall not prevail againſt it.* For no power infernal, either by Tyrants, Hereticks or other inſtruments of Satan could ever extinguiſh or overthrow this Church built upon *Peter* and his Succeſſors. And *to thee (ſaith our Saviour) will I give the Keys of the Kingdom of Heaven &c.*

Job. 12.

Luke. 21.

Neither may it be replyed, this Power and Dignity was granted to *Peter* only and not to this ſucceſſors: For *Chriſt* inſtituted *Church* to continue for ever, always to be built and Augmented, and muſt therefore have allways a Head or Foundation upon which it may be built. Chriſt ſurely would not have his Church now in a worſe Condition then at that time, ſince the government is allwaies neceſſary. And as *Peter* was then *Chriſt's* Vicar and Paſtour of his whole *Church*: So muſt his Succeſſors neceſſarily

farily have now the same Power and Authority over the true *Church* throughout the whole world, from which we must receive the true *Faith*. And whosoever dissents and breaks from the Union with the *Church*, and declines the Doctrine thereof, forsakes the *Truth* of *Christ*, leaves the royal high way, and runns astray in dangerous paths of his own Invention.

Hence ariseth the great disunion and Confusion amongst Hereticks, and their division into sundry sects, and Various Opinions, by reason of their uncertain Rule of Faith, which is their own Understanding, and Privat Spirit. Whereas the Rule amongst Catholicks and true Believers is most certain and solid (to wit the *Judgment of the Church*) they having nothing of their own in it. And therefore daily experience shews and teaches us (our adversaries being not able to deny it) that those of the *true Church* though of divers Countrys and Kinghoms spread through out the whole world in all times and places yet all agred in the same Doctrine necessary to Salvation, as in One Sacrifice One Uniform number and Administration of Sacraments &c.

The Spouse of Christ the Holy Church hath but One and the same *Faith* over all

the world in all times and Places.

It is worthy observation and the like can never be shewn out of the true *Church* to see the Unanimous concord and agreement betwixt the holy Doctors of the Church in *Faith* and Doctrin though they taught in divers Ages and Places. St. *Augustin* only and St. *Jerom* saw each other and were Contemporary. And on the Contrary side amongst those out of the Church, what Discord and Babylonical Confusion, every One following his own spirit, so many heads so many Heresies. They are carried on headlong with Giddyness, they yield to nothing but Error.

St. Gregory.
S. Augustin.
St. Ambrose.
St. Jerom.

Luther.
Calvin.
Beza.
Zuinglius.

St. *Jude* describing in his Epistle such misled People and Hereticks saith: *But these blaspheam the things they know not, and whatsoever they naturally know as beasts without reason in those things they Corrupt themselves.* And no marvel; for as there is but One way to *Truth*, so there are many ways to runn into Error and deceit. Let us therefore cleave close to this Rock of *Unity*; let us not forsake this One *Church* which hath no division. It is like our *Saviours* garment it must not be divided.

Jude. 10.

Our dear *Saviour* prayed for his *Church*

Jo: 17. that it might be *One* saying. *Father I Pray not that thou wouldest take them out of this world, but that thou keep them from Evil. They are not of the world as I am not of the world; Sanctify them with thy Truth, Thy Word is Truth. I sent them into the world, and for their sakes I sanctify my self, that these also may be sanctified through the Truth. I pray not for these alone, but for them also who shall believe in me through their word, that they also may be One in Us, That the world may believe that thou hast sent me.* This Prayer of our *Saviour's* was heard and granted, and therefore we must be *One* in *Faith* if we will be of *his Church.* And observe *He* prayed not only for his onely then present disciples, but for them also who should believe through their *preaching*, their successors even to the end of the world, that they should continue still *One* without Division.

And consider well how our Saviour concluded his Prayer with this strong motive of Unity to belief. Even (*saith he*) *that they may be One in us, that the world may believe that Thou hast sent me.*

You see our Saviours reason why they should be *One* is, that *he* may be believed to be sent. This *Unity* therefore is a

unanswerable motive to the *true Religion*, and an assured infallible mark thereof. Where therefore *Unity* is not, there is no *true Religion*: And where it is we may there surely trust our souls, and rely on that *Faith*. And as we are *One in Faith* so shall we be in *Glory*: for such was our *Saviours* Prayer in the same place saying: *Father, such as thou hast given me my will is that where I am they may be also with me, that the may see my Glory which thou hast given me. God* therefore grant that through this *Unity* we may come to his Glory: to which We cannot arrive but by Holiness. And therefore

The true Church as it is One, so must it also be holy.

AND this is another Mark as evident, infallible, and certain as the former (to wit) *Holiness*, which cannot be found out of the *true Church*. For the holy Ghost hath no influence but upon the members of the true Church: by their fruits we shall know them. I mean not but there are wicked men & misdemeanors amongst the true Beleivers, yet so that there are many also most holy and *Holyness.*

vertuous, which is sufficient to shew the Holyness of the Church together with the Doctrin thereof which is alwaies pure and holy, tending to Vertue. View and Consider the Teners and practises of Both, true and false, and then judge.

The Religion which is true and holy, is that

A kallendar of approved known Saints.

Which hath Calendars full of approved Known Saints of all Ages and Professions? whose Sanctity none dare or can justly oppose.

Verne Miracles.

That which hath wrought evident and true miracles in all Ages from the beginning till this hour, and shall work upon occasion to the Consummation of the Saints.

All Nations Converted &c.

That which hath converted all nations to the *Faith of Christ* from Judaisme, Idolatry, Heathenisme &c. and whose teachers and Professors have been of known sanctity and holy Life. To name One for all, St. *Augustin our Apostle* of the holy Order of St. *Bennet* who converted England to the *Faith of Christ* from blind Idolatry, and Heathenisme Sent by St. *Gregory* the great then Pope

of *Rome* of the ſame holy Order.

That which hath built all the Churches, Monaſteries, Nunneries, Colledges, Hoſpitals &c. in Chriſtandom, endowed them with rents, inſtituted the Univerſities, diſtinguiſhed the Multitude into Pariſhes, proportioned the Tyths, annexed the glebe Land, ordayned the Biſhoppricks, lymitted the Dioceſſes and decree'd the Eccleſiaſtical Lawes ſo full of learning, and Piety, that they are now all good and learned Mens Studyes: beſides infinite other good Works of all ſorts.

Churches. Monaſteries. Nunneries. Hoſpitals. built &c.

That which from the Flower of her Infancy (the *Apoſtles* themſelves being ſuch) ever had, ſtill hath, and ever ſhall have infinit Multitudes of Beleivers of either ſex profeſſing *Poverty*, *Chaſtity*, *and Obedience*; the three cheif Evangelical Counſels, ſo highly commended and practiſed by Antiquity not onely as Sonveraigne divine helps to perfection, but alſo as Beautiful Ornaments to *Chriſts Church*, rayſing the Profeſſors to a ſupream degree of *Grace* and glory.

Religious Orders.

That which hath been teſtified, and ſealed with the blood, and ſufferings of ſuch Martyrs and Confeſſors as are allowed by the adverſaries thereof, and all

Witneſſed. and ſealed with the Blood of holy Martyrs and Confirmed by Miracles.

Points and Articles of her holy Doctrin confirmed by most authentical and approved Miracles (which no other Contrary Religion ever was, or shall be able to do) sufficient to convince the whole World if they were not extreamly blind and perversly Obstinate.

Fastingdays. and feasts. Holy Rites. and wholesom Ceremonys.

That which hath instituted the Feasts, Fastingdayes, and all good Ceremonies, and Observations used through out the the whole *Church*. As Christmas, Easter, Ascension, Whitsontide, Corpus Christi: the Vigils and Feasts of the Apostles, and other Saints, the fast of Lent, Emberdays, Abstinence from flesh On Frydaies, and Saturdads, very wholsome, & commodious even to Common Wealths, and private Families. Rites likewise, and sacred Forms and Ceremonies observed in administring the Sacraments, Consecrations, Coronations, instalments and all other solemnities which carry with them Veneration, State, and decency.

The Narrow way of Mortification and Penance.

That which professeth not the large, and Broadway but the straight, and narrow, such as the holy *writ* affirms to be the way to Heaven, as *Annual* Confession to a Priest, Pennance, Restitution, Satisfaction, performance of Vows, Mortification of the old Man, and the like injunctions

injunctions obſerved by none but thoſe of the *true Religion*, Libertiniſme being the ſole Profeſſion, and the very ſoul of all Sectaries in One kind, or Other.

That unto whoſe ſociety whoſoever truly enters, lives forthwith in more feare, and *love of God*, hatred to ſin, and changes his former life into a better. *Change of Manners upon Converſion.*

That which moſt hath, and in former Ages ever had, and ever ſhall have the moſt Famous Men for wit, Judgment, reading, writing, true ſchollerſhip, and ſolid Vertue (Qualityes of all Other moſt likely to diſcern and abandon errors) to her Teachers, Doctors, and inſtructers. *The moſt learned holy and able Men.*

That which hath excelled in ſpirituality, andwhoſe beleivers have interiourly Converſed with *God* in a moſt experimental and Ineffable way, and thereby ſatisfied their Propenſion (not poſſible to be ſatisfied out of the *true Faith and Religion*) and *have choſen the beſt part never to be taken from them.* And this is moſt evident by many Admirable Books written by the Practiſers of this ſpirituality and profeſſors of this *only true and holy Religion.* *True ſpirituallity.*

That whoſe publick Church-ſervice is performed, and executed with that *Publick Church Service.*

Reverence, Venerable gravity & Majesty. And the several parts, and ceremonies so admirably and aptly composed, and ordered for annual Commemorations, and representing of our *Saviours Incarnation, Birth, life, Passion, Burial, Resurrection, Ascension, Coming of the Holy Ghost, the institution of the blessed Sacrament of the Altar*, and other passages aswel of *Christ* our head, as of his Members the *Saints*.

The single life of the Clergy Secular, and Regular.

That whose Secular, and regular Clergy live without wives, free from Care of providing for Wife and Children, and the second sort no way distracted with Affairs, and incumbrances of the World, but Cloistred (unles some of the more Able and Vertuous be through special want, and to *Gods* greater Glory called to Episcopal Sees and other employments in the Church) pass their whole time in Prayer, watching, Fasting, Continual study of Scriptures, with daily Conferences for the full and perfect Understanding of them. Add to this that all their Priests,

bound to say the Breviary

and beneficed Clergy are bound to say every day an Office in their *Breviary*, A Book of that Excellency that none but the *Spirit of God* could have composed it, and which alone is sufficient to make them Devout, and learned.

That

That finally (though there be many other motives of Holiness in this true Church) which by reason of her Holy Doctrin, and Ordinances keeps all subjects in due allegiance to their Temporal Kings and Princes, and to all *power spiritually* constituted over them. And hath evermore blessed Popes, Bishops, Abbots, Superiors, Kings and Princes, Magistrates and Subjects with Constant and permanent Peace, true Happiness, Prosperity and Victorys, true Glory temporal, and Eternal together with unfeigned Love One to another, neighbourly and just Commerce. And in a word so that all things go on with Order, Love Justice, and Peace.

Royal, Loyal and divine Obedience & subjection to all Power Civil and Spiritual.

Now as the true Church and Religion hath these glorious fruits and evident Effects: So have all Heresies and Sects the clear Contrary Foul and monstrous Fruits and Effects: And most apparently abominable to all who are not wilfully blind, and perversly Obstinate.

Consider then on the Contrary side how the

the False Church, and Religion is

A Calendar of Hypocritical, ridiculous Saints: Foxes Acts and monuments sufficiently witness

That which is void of Saints, and hath no other but vile hypocrites such as after some time even those of the same profession are ashamed off, and do loath their very naming and that with just reason. The Crafty Fox shews it fully in his Acts and Monuments by which he hoped to have erected the Glory of his braynsick Martyrs, and doting Confessors.

No Miracles

That by which and whose Professors never any Miracle was Wrought or ever can be.

No religious Orders.

That which hath no religious Orders, or people1 professing a peculiar perfect state of life through *Poverty*, *Chastity* and *Obedience*.

No Canon Laws.

That which is destitute of all wholsome Laws for the Direction of the Ministers and People towards *God and his holy* Service.

Libertinisme.

That which professeth the large, and broad way leading to Perdition, granting Libertinisme to the highest degree of wickedness in One Kind or Other to all Its followers.

Wickedness of life.

That into which whosoever enters forsaking the true, begins presently to leave all goodness and becomes an outcast and

Scumm

scumm of the earth as to all wickedness and prophaness.

That which enjoyes no true Spirituality but brainsick Phancy, as being void of all true Humility and Mortification, the only sound groundwork and foundation of all true Spirituallity and interior correspondence with *God*; and this appears most evidently by the fruits. For never any sound spiritual Book hath been written by them, but excellent Ones written by those of the true Religion corrupted by them. *They have the Lord indeed much in their Mouth but their hearts are farr from him.* I wish therefore with all my soul that all such as have an *Interiour Propension* would seriously ponder this Motive (if they desire to satisfy such their *Interiour Propension* as they must needs be inclined to do) thereby to discern, and shun these Sectaryes, and to embosome themselves in the *true Catholick Church*, as they love the real and otherwise impossible true satisfaction of their *Propension*. And they shall receive and experience a more beautifying kind of spirituality then ever they have done, or could do out of the *true Church*. Remember this again and again you who are called Puritans, and pretend to be spiritual,

No solid true Spirituality.

The divine Book of the Following of Christ.

Mat. 19. 8.

A good advice.

spiritual, and come the right way home to your selves.

That whose publick and common service is without all Ceremony, and Majesty, no Commemorations of the mysteries of our faith, no Ceremonies in administration of the Sacraments, or much more truly no Sacraments at all, [and most of all to be noted] no true real propitious Sacrifice, no honour to the Saints.

Publick service.

That lastly (though much more may be said of the wickedness thereof) which by reason of its wicked Obstinacy and libertinisme brings all the professors thereof to disobedience, and Rebellion to their Princes, and Superiors, takes away all neighbourly Love and just dealing one with another, and hereby brings Ruin and Confusion upon all Commonwealths, yea Kingdoms and Ecclesiastical power where such sway, and domineer. To all which give evident Testimony, the late bleeding Experience of our own miserable Country, and the General History of former Ages. Read Monarchomachia or Jerusalem and Babel, a Book so called printed in *London* 1653. and then give *Credit*.

Rebellion, and disobedience.

The

The Church of God as it is One, and Holy, so must it be Catholick.

THE true *Church* must be *Catholick* that is Universal; spread over the whole world, since by it all must be saved. The sound of it must Come to all Mens Eares of what Nation, and Country soever. *For Faith comes by hearing.* And therefore beginning at *Jerusalem*, river-like through the length of her Course hath ever more encreased, and spread it self from time to time even to this hower, and shall do for ever till it poure it self forth into the triumphant: as the records of all Nations, and Ages, and the approbations of 18. General Councils (the highest Consistories upon Earth, and Oracles of the greatest infallibility: as being the sentence of all the most learned in the Christian world, and assisted by the holy Ghost) bear evident witness. And this is so palpable and Visible that He must be most blind, deaf, void of all sense, and a stupid block who cannot discern it. Look upon the whole world at this present and behold if this *One holy Church be not Catholick*, that

Catholick.

Rom. 10. 17.

that is spread over the whole world being in *Italy*, *Spain*, *France*, *Germany* *Poland*, *Portugal*, *China*, the east and we *Indyes* and infinite Other Places of th World which are governed by no othe Religion but this; and all consent i One and the same. Now as St. *Augesti* said very well, *if any thing be done* *the whole Church, to call that in Questio* *is insolent Madness.* What Madness it then in this Iland of *England*, an *Scotland* (I must not include *Ireland* a little corner of Europe to question no only some things done, but the very Fun damental Religion of the whole worl besides. O insolent Madness to be thu singular and peculiar! which must brin upon our Country singular and peculia Misery before we can Enjoy the blessing and true happiness which always wait on the true *Catholick Faith.* This *Not* & *Mark* is so proper to the Church that no heretical Congregation, sect, or Compa ny, could ever obtain it, though they hav endeavoured much for it, and at thi present do, but fail of their enterprise Wherefore what St. *Augustin* said of old we may now with *truth* say, and it wil ever with Truth be said, *If any ask t* *go to the Catholick Church they dare no*

shew

hew their Conventicles, Congregations, Churches, or houſes. And therefore (ſaith he) the very Name of Catholick, which not without cauſe the only true Church hath obtained, keeps me in her Boſome. This Name *Catholick* no hereſy could ever obtain, let them labour never ſo much for it: and Juſtly. For how can they be called ſo, ſince their Congregations or Churches, are neither *One*, or *holy*: And therefore cannot be *Catholick*. True it is Hereſies may be ſpread over the world & then you may call them Epidemical, that is a general Plague, but not *Catholick* a general *union*, *holineſs*, or *Bleſſing*. No no: their names are very proper for them which they aſſume, and ſtile themſelves withal, and are ſo known, and called by Others to wit *Lutherans*, *Calviniſts*, *Proteſtants*, *Puritans*, *Browniſts*, *Anabaptiſts*, *Armenians*, *Socinians*, *Independants*, *black and white*, with an infinite rable beſides. *Lutherans*, you ſhall find few out of *Germany*, *Swedland*, and *Denmark*, *Calviniſts* in *Geneva*, ſome places of *France*, & *Scotland*, *England* is not wholly ſubject to them. *Prelatical Proteſtants* no where but in *England*. *Browniſts*, *Anabaptiſts*, *Armenians*, *Socinians* &c. are *individui vagi*, wanderers, ſculking in every

every Corner: but the sink of all and Co-
fusion of Babel is at Amsterdam in *Ho-
land.* Judge then if there be any Re-
gion *Catholick but One true and Hol*
And hereupon *Cyrillus Jerosolomitan*
said very Learnedly, and to the purpos
*As the name of Christian doth distinguis
the Church from Jews, Gentiles, and Hea
thens: so the name Catholick from fal
Prophets and peculiar Sects who glory unde
the name of Christ, and belong not to him*
And to this purpose said *Pacianus, m
Name is Christian, my Sirname Catholick*
This Name therefore is most deservedl
put into the Creed of the Apostles a
distinguishing from all Sects, and Here
ticks, and most proper to the *true Churc*
Only. None therefore can miss of th
true Church who follow the *Catholick*
The general name will most certainly
inform you, her very adversaries being
Luk. 19. 22. Judges. *Out of thy mouth I Judge the
O wicked Servant.*

The true Church must be One, holy, Catholick, and Consequently Apostolick.

Apostolick. THE Fourth and last mark is *Apostolick*, shewing the *true Church and*
Religion

Religion (not taken up at the second hand as many do now a days) to be derived from *Christ*, and his *Apostles*, and so to us, as an inheritance from our Ancestors by a continual succession of Bishops from the Chayr of *Peter* to this present Pope, and so to continue without fayling: *every One holding Union with his Predecessort, and keeping still the same Profession of Faith so visibly, and apparently that it is like a City upon a Mountain, or a Candle on a Candlestick to give light to all in the house of God.* Whereby it is manifest that it is not the *Invention of Man*, it never being contrary to it self in Doctrin, but allwaies running in the same Current of Apostolical Tradition, and through this united strength hath out lasted many hundreds of Heresies, which though manifestly divided in themselves, did ever joyne hands to overthrow this *One holy Catholick Apostolick Faith*, but never found any other Rock then *It*, against which they split themselves. And thus we know *it* to be that kingdom of which *Daniel* Propheseth, saying, *And in the Dayes of these Kings shall the God of Heaven set up a kingdom, which shall never be destroyed, and this kingdom shall not be given to any other people, but it shall break and de-*

True Religion no Invention of Man.

Dan. 2. 44.

ſtroy all thoſe kingdoms & ſhall ſtand for e-ver. Obſerve therefore I beſeech you our of this Mark that thoſe who pretend to be founders of new Religions, Reformers, or what elſe they pleaſe to be called, were once of this *Apoſtolical continued Faith*, and went out, and forſook *it*, and conſequently their Doctrin is later or leſs Antient, *and for this very reaſon not good ſeed, but Cockle, which the envious Man ſoweth after.* For theſe are the Properties of Hereticks and falſe teachers to be inventors of new Doctrin, to divide and ſeparate themſelves, to cauſe diſſentions, & ſcandals againſt the Doctrin they had learned. The *true Faith therefore is Apoſtolical* to be traced up to the Apoſtles, and *Chriſt himſelf* the fountain and author of all *truth.* Now if you deſire to know in particular the *poſitive tenents* of the *true Catholick Faith* which I find St. *Auguſtin the Monk* of the holy Order of St. *Benedict* preached and profeſſed, who planted the *Chriſtian Faith* in England above a thouſand yeares ago in the yeare 596. in the reign of *Elbert*, otherwiſe *Ethelbert*, King of Kent who matried Queen *Bertha* of France a *Catholick*: ſent by St. *Gregary* the great the Pope of Rome: (in that Apoſtolical Miſſion)

Math. 14.

Miſſion) Doctor of the Church, Monk of the ſame holy Order, who founded ſeaven Monaſteries himſelf, ſix in Sicilia, the 7th. in Rome dedicated to St. *Andrew*, of which St. *Auguſtin* was Abbot. And in very deed ſearching into Antiquity, and the *Tradition of the Church* (by which the Truth infallibly is delivered to us) I find the very ſame Articles plainly to be traced even to *Chriſt himſelf*, and his immediate ſucceſſor St. *Peter*, and ſo down to us, till this day, and ſhall be till the worlds end viſible and Apparent, which is the ſure Footing for every one to tread in. They are theſe contained in the Profeſſion of Faith, received by the Church, to wit.

I. N. Do by a firm Faith believe and Profeſs all & every thing contained in the Symbol of Faith, which the Holy Roman *Church uſeth, viz.*

I believe in one God the Father Almighty, Maker of Heaven and Earth, and of all things Viſible and inviſible: And in One Lord Jeſus

Christ, the onely begotte
Son of God, and begotten o
his Father before all Ages
God of God, Light of Light
very God of very God; b
gotten, not made, Consub
stantial to the Father b
whom all things were made
who for us men and for ou
salvation descended from hea
ven, and was incarnated b
the holy Ghost, of the Virgi
Mary, and made Man; was al
crucifyed for us under Pont
us Pilat, suffered, and was bu
ried; and rose the third da
according to the Scriptures
and ascended into Heaven
sitteth at the right hand o
th

the Father; and ſhall come again with Glory to judge the quick, and the dead; of whoſe Kingdom there ſhall be no End: And in the Holy Ghoſt, the Lord and giver of life, who proceedeth from the Father and Son; who together with the Father, and the Son is equally adored and conglorified, who ſpake by the Prophets; And One Holy Catholick, and Apoſtolick Church. I confeſs one Baptiſme for the Remiſſion of ſins, and I expect the reſurrection of the dead, and life of the world to come. Amen.

The Apoſtolical and Ec-

cleſiaſtical Traditions, an
the other Obſervetions, an
Conſtitutions of the ſam
Church, I do moſt firml
admit, and embrace.

Likewiſe I admit the Ho
ly Scripture according to tha
ſenſe which our holy Mothe
the Catholick Church eve
did and doth hold, to whic
it belongs to judge of the tru
ſenſe, and interpretation
the Holy Scriptures, neithe
will I receive or interpr
it, but according to th
unanimous Conſent of th
Fathers.

I profeſs alſo that there a
Seaven true and proper Sacr
men

ments of the new Law inſtituted by our Lord Jeſus Chriſt, and neceſſary to the ſalvation of Mankind, though not all to every particular Perſon, To wit, Baptiſm, Confirmation, the Euchariſt, Pen-nance, Extream Unction, [holy] Order, & Matrimony; And that they do confer Grace, & ofthese that Baptiſm, Confirmation, and Order, without Sacrilege cannot be reiterated. The received and approved rites alſo of the Catholick Church in the ſolemn Adminiſtration of all the foreſaid Sacraments I do receive & admit.

I do embrace and receive all and every one of the Doctrines touching original Sin and Justification, which have been defined and declared in the Holy Council of Trent.

I do in like manner profess that there is a true proper and Propitiatory Sacrifice for the living and the dead offered to God in the Mass by lawful Priests truly ordained. And that in the most holy Sacrament of the Eucharist after Consecration there is truly, really, and substantially the body and blood, together with the soul and Divinity of our Lord Jesus Christ: And that

the whole ſubſtance of Bread is converted into the Body of Chriſt, and the whole ſubſtance of Wine into his Blood; Which Converſion the Catholique Church calls Tranſubſtantiation. I acknowledg likewiſe that under One only form all and entire Chriſt ceived.

and a true Sacrament is re-

I do conſtantly hold there is a Purgatory, and that the ſouls there detayned are holpen by the Prayers and ſuffrages of the faithful.

In like manner that the Saints raigning with Chriſt are to be venerated and invoked, and that they offer up

Prayers

Prayers to God for us, and that their Reliques are to be reverenced.

I do most constantly affirm that the Images of Christ, of the Virgin mother of God, and of other Saints, are to be kept, and had in due honour, and Veneration: That the power also of Indulgences was left by Christ in his Church; and the right use of them to be wholsom and profitable to Christian People.

I do acknowledge that the Holy Catholick and Apostolick Roman Church is the Mother and Mistriss of all Churches: And I do promise true

true Obedience to the Bishop of Rome the Successor of St. Peter Prince of the Apostles and Vicar of Jesus Christ.

This was the Constant *Profession of Faith* in those dayes by St. *Augustin* and all his disciples. Now that you may not think I impose upon St. *Augustin* read the History of England written by *Venerable Bede* 800. Yeares ago, and other most authentik Histories. St. *Augustins* very letter to Pope *Gregory* before mentioned acknowledging Him cheif Pastor, ruled by Him as head and Chief. His life practise and Conversation holding forth both by word, and Example, all and every Article of *Faith* aforesaid, daily sacrificing, and offering up the Holy Masse even in the same manner as now it is, praying to the Saints, and for the dead, administring the Sacraments, in a word doing all the Catholick Church doth now at this Day, and ever shall. For as I have often said, and say it again, There can be no new Article of *Faith*. The Articles are alwaies, and ever will be the same. Me-

Venerable Bedes History set forth by Docter Tho. Stapleton and Presented to Queen Elizabeth in the Yeare. 1565. And For Further proof read Book Called Englands old Religion set forth by H. B. Printed at Antwerpe. 1659.

Objection. Methinks I heare some Murmur, and mutter, saying, this discourse tends plainly to Popery, and the introducing thereof. *Answer.* To which answer is already, clearly & plainly made with this distinction. If they mean by Popery the ancient true *Catholick, Apostolick Christian faith,* such as *Christ and his Apostles* planted, and taught, and continueth from *Christ* to this hour, and ever shall; as is here set down, That is to say again, & again a *Truth* never too oftento be repeated, The *Christian Religion planted by Christ, and his Apostles* (as is here set down) *derived by infallible Authority of Tradition down to us without* Addition, or diminution: Then in Gods name let such Popery be introduced every where (if that be Popery) to the Glory of *God*, and salvation of all Mens Souls. But if you mean by Popery, Superstition, Idolatry, and that the Pope is infallible in his Person, That he hath power to depose Kings, and over temporal possessions: I would have no such Popery introduced, I defy! and abhorr it knowing it to be novelty and the invention of Men. I am none of that Company, gang, or Crew, I am I hope a good Christian, and Loyal subject. I acknowledge the Pope chief

Pastor

Paſtor, Succeſſor of St. *Peter*, ſupream head of the Church, to whom all owe Obedience, and Subjection in ſpiritual things, and from whom as from the Fountain all ſpiritual Juriſdiction is derived. But as St. *Bernard* obſerves well: *His Power is over the Sins of the People not over the Poſſeſſions of the Earth. Give to Cæſar what is Cæſers, to God what is Gods* And here I leave you. and if this be not ſufficient to ſatisfy any indifferent man ſeeking the Truth of Religion, let their own Conſcience be judge, which will give Teſtimony againſt them in that day when *Jeruſalem ſhall be ſearched with Lanthorns and the Hearts of all made known and manifeſt*, and the veil of Hypocriſy and vain Fancy taken away from the Face of the pretended Saints.

Matth. 22. 21.

Sophon. 1. 12.

A Prayer.

O Our Lord God, moſt humbly pr
ſtrate at thy feet, in this perillo
time we moſt heartily ſupplicate thy d
vine Majeſty as thou deſireſt notthe Dea
but repentance of ſinners be propitious
thy People returning to Thee that th
remaining devout to thee, Thou mai
mercifully remove the ſcourge of thy Ange
and abſolve us from all Errors whereby w
ſhall be delivered from the Perditi
which hangs over us. Through our Lor
Jeſus Chriſt.

AMEN. AMEN. AMEN.

Ezec. 16. 55.

Et tu, & filia tua reverimini ad Antiquitatem veſtram.

And thou, and thy Daughters ſhall return to your Antiquity.

Errare poſſum, hæreticus eſſe nolo.

Err I may, a Heretick I will not be.

ECCLESIÆ JUDICIO SUBIECTA SUNTO.

B. P. S.